

1532  
MAGISTRATES *and their* OFFICE  
*considered;*

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A  
SERMON  
PREACHED before the  
CORPORATION  
OF  
SOUTHAMPTON:

At St. *MICHAEL'S* Church, *Septem-*  
*ber 29th, 1739.*

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WITH  
A PREFATORY EPISTLE *to the* COR-  
PORATION.

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By WILLIAM BUDWORTH, A. M. Minister of St.  
*MICHAEL'S*, late Fellow of *Wadham-College.*

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*Qui adipisci veram gloriam volunt, Iustitiam*  
*fungantur officijs.* Cic.

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L O N D O N :

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TO THE  
CORPORATION, &c.

GENTLEMEN,

THE particular Esteem  
owing to you would by  
no means suffer this to appear  
in Publick, unless under your  
Protection.

All, who have heard of  
your immemorial Custom of  
having a Sermon preach'd be-  
fore your venerable Body, when  
the MAYOR *Elect* is sworn in-  
to *Office*, is broken thro', would  
be otherways apt to surmise

A 2

that







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iv.

that the *Minister* of St. *Michael* (to whom that *singular Privilege of Right* belongs) had given great and grievous Offence. You have doubtless for *wise* and *weighty Reasons* laid the Custom aside; being persuaded you know the Duty of *Magistracy* full well in all its Branches, and have always practised it with the greatest *Integrity*. I am almost positive nothing else could dissuade from hearing a Sermon on the *Duty of Magistrates*. And 'tis fit the World should know it. Be that as it will.

As scandalous *Reflections* have been so liberally dealt  
about

about by some of *Your Body*,  
 'tis become quite necessary to  
 appear in my own Vindication,  
 and fix the blame on the most  
 deserving. This lays me un-  
 der the hard necessity of ap-  
 pealing to the *Publick*: A  
 thing never designed when this  
*Sermon* was preached. It thus  
 becoming necessary for me to  
 acquaint the World, that the  
*clamorous Spirits* among you  
 have occasioned this Publicati-  
 on, I flatter myself 'twill not  
 be unacceptable to you to have  
 the perusal, that at leisure you  
 may pick out the *Passages*  
*which have so egregiously Of-*  
*fended.* So offended, as to per-



vi.

suade to an *illegal Detention* of immemorial customary Dues paid for the Performance of *Divine Service*, and the *Use of the Church* on that Day to swear your *Mayor* in : to turn a *legal Due* into a precarious Favour. *If you will ask it as a favour, you may have it.* Had I done so, you had had matter for Triumph.

As it is, I defy those sharp-sighted Persons (Men to be sure of *profound Sagacity*) to make good their charge of *personal Reflections* ; and that the Tendency of this *Sermon* was levelled at any particular Man belonging to your Body : *A Body*

*Body*, composed (as to some Parts) of such very worthy unexceptionable *Members*. Being conscious to myself of not deserving the Treatment (you know) I have met with on this *poor Sermon's* Account as has been given out; I must conclude all the Rancour and Malice to have been procured on another; and that the *avowed Antijacobitical Principles of the Preacher* gave the *unpardonable Offence*. If so, (and this I choose, till better inform'd, to suppose the Reason) It sets very easy: Nor shall I neglect what I believe my Duty, as a Minister, tho' all



viii.

the *Jacobites* in the Kingdom were in my Parish. I consult my Duty not the capricious  
¶ Humours of Men.

The 29<sup>th</sup> of September 1741 (the Year after this Offence was declared to be given) will doubtless be remembred in the ANNALS of your Corporation, as a *Day of Deliverance* from any future troublesome *Preacher of Righteousness*. And the *Mayor Elect*, who with such *undaunted Bravery* (a Bravery scarce to be parrallel'd by the doughty Heroes of Old) broke the Custom of a Sermon on that *memorable* Day, be had in Remembrance, whether  
of



of *Honour* or *Shame* let the World determine. If any of these Men will fit the Coat upon one of their *Brotherhood*, HE must wear it; I cannot help it. But to say *this* or *that* Man was designedly pointed out, is a *notorious Falsity*, a *downright untruth*. And forry I am any Man belonging to this ancient and *loyal* Corporation, so renowned for an *impartial* Administration of *Justice*; and such *professed* Enemies to *Oppression* in every shape and kind, should be pitched upon as the mark of obloquy. This is the pitiful effect of low Malice and dull-fighted

x.

figh<sup>t</sup>ed Ignorance, under the  
Cloak of imaginary Know-  
ledge.

To charge all your Mem-  
bers as joining in this gallant  
*Management*, would be doing  
Injustice to some: Far be that  
from me. Those I could name,  
(did necessity require,) I be-  
lieve would scorn such Proceed-  
ings, and never join willingly  
in an Action base or prejudici-  
al to any *private Person*, tho'  
he might be so *unfortunate* as  
to differ from them in *political*  
Sentiments.

You have the *Sermon* as it  
was preached: If a good Use  
be made of it now, I shall be  
glad:

glad: If the same *Spirit of Opposition* (as actuated the Managers at first) *be still in Possession of them*, it concerns not me; *See they to that, I care for none of those Things.* I shall only add this word of Advice (if I may venture so far): that, as they have laid aside the *Sermon*, they would shew one further Act of *Superior Wisdom* and *Intrepidity*, and lay aside the *Prayers* also. You need not be told why this is necessary, because their Actions are done *barefaced and in the Sight of the Sun.*

*I am, Gentlemen,  
in all proper Cases  
Your humble Servant,*

W. B.





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## EXODUS 18, 25, 26.

*And Moses chose able Men out of all Israel, and made them Heads over the People, Rulers of Thousands, Rulers of Hundreds, Rulers of Fifties, and Rulers of Tens. And they judged the People at all Seasons.*

THE institution of government was certainly a very wise prudential provision for the temporal good and happiness of mankind. Hereby *Society* became desirable as being a more secure, beneficial state, than living either promiscuously without *Laws*, or in *Deserts* and *Solititudes* upon rapine and robbery. By this means the *Savageness* of men's tempers wore off, and each one quietly (in comparison with their former condition) enjoyed his possession. But notwithstanding men knew and tasted this remarkable blessing; still amongst so great a croud of creatures, reason prevailed not equally with *All*. Many cared not to part with their *old way of living*; Labour suited not their inclinations; and as a severe hardship was it reputed to be confined to an *honest* industry. Thus

Thus became it necessary to enact laws for restraining the *lawless* and *disobedient*, who could no other ways be bound; and for the continual preservation of such, *who studied to be quiet, and to do their own Business*. Now that such laws might not prove insignificant things, *mere Cobwebs*, made more for shew than use: 'Twas the duty of every member in a *Society* to observe them, and adhere to them, for the good of the whole *Body*, as well as their own; For laws have this *Quality* belonging to them; that they restrain *Governors*, and tie up their hands from *Violence* and *Injustice*, as well as the *governed*. Else, what need of laws? *Societies* had never been formed, nor can they subsist without their *reciprocal Ties*. There is as strong a duty on superiors to consult and provide for the good and safety of inferiors; As upon inferiors to obey the just, equitable, and reasonable commands of those who govern. As there is a mutual relation, there is a mutual duty, obligatory on both parties. So that the one has no more right *by Virtue of their Compact* to destroy their *common Liberties*, and involve the whole in confusion, than the other. Good governors will not aim at such an abuse of their power: And bad ones, *who would*, should not (in my  
humble



humble opinion) be suffered. Indeed such as the last mentioned are not those taken notice of in this *Chapter*, nor at all proper for such high trust and employment.

The words I have chosen to discourse upon, and which seemed to me suitable to the present occasion of our meeting together, are the result of that wholesome advice the *Jewish Lawgiver* received from his *Father-in-Law*: The reason why *Jethro* thus advised is given us before. For knowing that *Moses* was upon the road conducting the children of *Israel* towards the promised land, he took with him his daughter, and her sons, and set forth to meet him. When arrived where the *Israelites* were incamp'd, he staid some time with his son-in-law. During his abode there, *Moses* sate to judge the people. *Jethro* blames him for undertaking so great a burthen, saying, *Surely thou wilt wear away, both thou and this People that is with thee, for this thing is too heavy for thee. Thou art not able to perform it thyself alone. I will inform thee what thou shalt do: Thou shalt teach them Ordinances and Laws, and shalt shew them the way wherein they must walk, and the work they must do. Moreover, thou shalt provide out of all the People able Men: Such as fear God, Men of Truth, bating Covetousness,*  
and

and place such over them, and let them judge the People at all Seasons : Every small matter they shall judge : so shall it be easier for thyself, and they shall bear the burthen with thee.

Was it necessary, I might here shew the agreèableness of our *Constitution* to this model ; and discant largely on the *Antiquity* of appointing *inferior Magistrates* for the better, and more easy regulating and governing of a community : But this would lead me too far from my purpose. Nothing is more fully known than the usefulness of such *Officers* in the *Civil State*, whether considered in relation to the chief head, or governor ; or the people of the particular *Districts* over which they are appointed. It would be *too arduous* for one man to hear, and determine the causes of a whole people ; his strength would sink under the burthen, and his days be shortned by too assiduous application to perform it. The people would be ruined by costly journeys, and expensive suits, or by tedious expectations of their causes being brought before this universal judge for a determination. These are *Topics* I shall wave speaking to, for the sake of a closer consideration of the advice given to *Moses*, and his readiness in pursuing it ; so reasonable and useful did it in every point appear



appear to him. Nay, the more it is considered, the more it must be admired, being so full of reason, discretion, and wisdom; and the higher expectations people may entertain of happiness and security from those wholesome and never-to-be-enough applauded directions in *the choice of Magistrates*. 'Tis to be wished they may ever prevail, and be for ever used to the laudable purposes they are and were designed: to the overthrow of *Oppression* and *Injustice*; to the establishment of peace, good-will, and harmony among the various, but too often deluded, members of a community.—I shall now proceed to shew

*First*, What are the necessary qualifications requisite for magistracy.

*Secondly*, How careful those, who have the appointment, ought to be in their choice.

*Thirdly*, How men so chosen, ought to behave in the discharge of their office

*First*, Then as to the qualifications necessary for magistracy.

*Provide out of all the People able Men,  
such as fear God, Men of Truth, hating  
B covet-*



*coveteousness*. When such can be found in the *Seat of Judgement*, the people seem in a fairer way to happiness and prosperity, than when *Judgment* is wrested, and *common Justice* perverted. People, who know the sweets of liberty, must and will be uneasy when under *Magistrates* who drive at *despotick* sway ; who follow their passions, and not their reason : who contrary to the nature of things take upon them to oppress, and tyrannize ; who have but *one Ear* in causes that come before them. This is a direful misfortune, and the more so, if no place is open for *Redress* : Such proceedings, 'tis true, aggravate expences ; but more *eligible* is it to bear these in order to expose the villanies of such unjust *Magistrates*, and set them out to view, than tamely submit to their *illegal Impositions*. Wise men will not attempt the subversion of Justice to satisfy some ridiculous pique ; or for the sake of making themselves be thought great : But *Fools* will continually persist in their *Folly* ; and because they are hated by the gross of the people, will contrive how by hardships to increase the number of *their Enemies*. Such men, wherever they are found, seem to be of that herd *David* insults over, when he says, *Man that is in honour, and understandeth not, is like the Beast that perish.*

But

But let us consider the qualifications in *Jethro's* advice; choose men that fear God: This is the foundation for all other. If men fear not God, no means will persuade them to regard men. Importunities perhaps may wrest a decision from them, as the widow did from the unjust judge, as mentioned *Luke 18, Because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.* Religion, adhered to as it ought, is the surest preservative of any people. This restrains the violent passions of men by inducing to love one another, and consult each others good. It dissuades most strongly from incroaching upon our neighbour's property, or insulting over his misfortunes: It relieves where relief is wanting; defends where defence is required; and proves the best friend men can entertain in respect to their present and future happiness. It corrects the *brutishness* of uncivilized nature, inculcating on the most reasonable terms every blessing which can render *Society*, or even life desirable. Hereby we learn to honour God as we ought, without *Profaneness* or *Superstition*: We are taught the near relation we stand in to that great, glorious, and almighty *Being*: The manner in which we must discharge our duty to him; and the surest method we can pursue of gaining



his love. We are taught also what we owe to man : To *love as Brethren*, without guile, dissimulation, or hypocrisy : To *do as we would be done unto* : To *render unto all their Dues* : To exercise our charity and benevolence : To *be just in all our Ways, and holy in all our Works*.

What a particular influence then ought religion to have in the choice and election of *Magistrates* ? How ought those men to be valued, who, when placed in so eminent a degree as that of rule and government, *dare* be honest and conscientious in the discharge of their *important Trust* : whose ears are shut against all nominal *Party-distinctions*, that judgment may not be perverted, nor delinquents have room to clamour against the sentence pronounced upon the baseness of their hearts, and injustice of their hands:

The next qualification is the *love of Truth*, This is absolutely necessary. Justice cannot be administered without it. But as truth lies sometimes *very deep*, and 'tis very difficult to investigate it ; matters must be nicely examined, and causes be thoroughly sifted before a determination can be made. To have no regard to *Truth*, bespeaks a man *unjust*, and of consequence unfit for the *Trust* reposed in him. Considering the vast  
 depen-



dependance *National Happiness* has on this particular virtue ; it cannot be too much *insisted* upon, nor too strenuously *adhered to*. Men look upon themselves safe, when under such *Governors* : Fearful of no oppression they live secure in their *Liberties*, and unmolested in their *Properties*. No villainous designs can prosper under the inspection of *Truth*, nor be long sheltered under her wings. As she is the declared enemy to falsehood and wrong : righteousness, justice, and equity, will surmount all *sordid Obstacles*, and flourish among men. I wish so pleasing a prospect may continue with us, and uninterrupted descend to latest posterity ; that WE may again be, as WE have been, a *Scourge* to tyrants, the *Defenders* of innocence, and *Supporters* of the cause of truth.

If men love truth, they will seek to no mean, sneaking, pitiful shuffles or evasions to screen their actions. For if their actions are clear, they will bear *Inspection*, and add an uncommon lustre to the master's *Character*. The courts of princes strike with awe and reverence, when devoid of *Sycophants*, and fill'd with men of *Probity* and *Truth*, with men, who faithfully discharge their Trust, not betraying their *Master* to the insults of an enraged people ;

people ; nor undermining the liberty of the *Subject*, introducing slavery to aggrandize the *Tyrant*. Such are no *true Men*, and to be despised, as they are to be watched and guarded against. Courts of *Judicature* require the same (*Men of Probity*) to secure 'em from contempt. If falshood usurps the seat of truth, 'tis not to be wondered that so much mischief is done to particular persons, as we have seen, and heard. Favour and affection, hatred and malice, too frequently put out the eyes of justice ; so that by not distinguishing *Truth* from plausible *Pleas*, wrong judgment is given in *weighty* cases, and which may be reputed a just and upright sentence by strangers to *Truth*. As this hath been often the case ; It becomes *the Duty of Magistrates* not to be too hasty in their *Decisions* ; but to judge *according to Right*, and suffer *Truth*, on which ever side 'tis found, to prevail. Prevarication and contradiction are a sure sign of wrong and unjust designs, and, as such, ought never to bias the judgment or inclination of the *Magistrate* to take them into *Favour* or *Protection*.

The third qualification, is *Hatred of Covetousness*. This we are assured is the *Root of all Evil*. It induces men solely to consult their own advantages, to accumulate  
riches



[ II ]

riches by any means, by the highest acts of *Tyranny*, and *Oppression*. The covetous wretch will daub his *Fingers*, and *Conscience* too, for gold. Nay, even the prospect of an inconsiderable gain will provoke him to contrive the ruin of his neighbour: or perpetrate actions which may blot his name out of the *Book of Life*. He deifies money, and adores it. He can't find in his soul to take from his heaps to relieve the distressed, for fear he may live to want that trifling *Pittance* himself. How fit such men are to administer justice is too notorious to be insisted on. They are a *Scandal* to every profession they take up; because they enter not upon it for *the Good* of others, but to fill their own *Coffers* by going thro' all *dirty Work*. Seest thou a man of this stamp a *Ruler of thousands, of hundreds, of fifties, or tens*, expect no honour, no ingenuous dealings from him. If thou bringest a cause (*tho' highly just*) before him, suspect the success, unless by *Bribes* thou canst buy him. Rest assured *that* only will seem right in his eyes, by which he can get the most. *Coveteousness* in *Magistrates* is a more odious detestable crime than in other men; Because as they are set over others to govern, to hear complaints, to determine differences between man and man, their hands ought to abstain from



all *Corruption*, their minds to be *free* and *unbiaſſed*, that no one thro' them may ſuffer wrong, and juſtice be abuſed by their *willingly negligent* adminiſtration. Under ſuch *Magiſtrates* therefore no good can be expected, but all the evil imaginable. So that men may reaſonably join in their deſires of not falling into their *Clutches*, and unani- mouſly cry out, *from ſuch Magiſtrates, Good Lord deliver us.*

Theſe being the qualifications requiſite for magiſtracy, *Religion, Truth, and Integrity*; It behoves thoſe, who have the appointment of them to be, as I obſerved in the *Second place*, particularly careful in their choice of men to fill ſuch places of truſt.

So great is the dependance of every *Society*, whether great or ſmall, as to its happineſs and quiet, on good *Government*, that too much care cannot be taken for it's preſervation. This all the world hath been, and is, ſenſible of, from the earlieſt times, to the preſent age. And as in empires, and kingdoms, the chief head or *Governor* is unable without the *Agency* of others, to ſee to the obſervance and execution of his laws, we find men eminent for their abilities (when inordinate paſſions do not direct the choice)

choice) appointed to represent their persons, and within certain limits to take care that *Justice* be maintained. A prince, who loves his people and designs their good, will neither oppress them himself, nor countenance his *Officers* in oppressing them: well knowing that a *willing Subjection* is infinitely preferable to a *forced Submission*. And herein he shews his wisdom. For people, when governed by a righteous and gentle sway, in grateful return must love their governors, and do all in their power for the *Security* of their *Lives* and *Honour*. I say, *they must do this*, unless all sense of gratitude be forgotten, and *Ingratitude* has an *absolute Dominion* over their souls. Tyrannical *Magistrates* are a plague to themselves, as well as the people they are set over. They hate, and are hated in return. Whatever respect or deference is shewn, is paid to the *Office*, and not the *Man*. A spirit of opposition haunts them, and their oppressive designs are brought to nothing by an *honest Combination* against them. All things are hurried into confusion by their sordid management; and the wrong measures they pursue bring but *Shame*, and perhaps *Sorrow*, in the end. They may bluster for a while, and strike pusillanimous, weak minds with fear; but intrepid spirits defy the *Injustice*  
of



of their power, and with undaunted *Courage* oppose the illegality of their proceedings.

To prevent this confusion, and put a stop to vexatious and expensive suits, *It behoves* those who are to appoint *inferior Magistrates* to know well the men they appoint. And herein experience will tell them, that every one who is *ambitious* of power, is not fit to have the trust committed to them. For tho' they may be men of integrity, they may be devoid of proper abilities: They may be ignorant of the *Purport and Intention* of the laws they are appointed to defend, and execute. If so; this *Ignorance* will naturally lead them to follow the direction of others more conversant in the study of them. If they fall into honest hands, they will be guided right: But should they fall under the management of crafty designing *Knaves*, who instead of the *general Good*, consult only their own *Emoluments*, they may be drawn into acts of injustice, or unwittingly stretch the laws farther than the legislature designed, or till they break. So that to have the laws truly and honestly put in force, for the defence and protection of the *Innocent*, and for the punishment of the *disobedient*, it seems highly requisite to choose men knowing therein, as well as endued with  
the

the other mentioned *Qualifications*. By this means they will preserve peace, and good understanding among men, tho' perhaps otherways of different *Persuasions*. No encouragement will be given to licentious riotings, but justice be administred without *Respect of Persons*.

I shall dwell no longer on this head, but proceed to shew, in the *Third and last place*, how men so chosen ought to behave in the *Discharge* of their Office.

Since inestimable blessings attend a *steady Administration* of justice; I make no doubt but every honest man wishes and prays it may ever flow in a pure *uncorrupted* channel: For then, and *only then*, can they set secure under their vine, and without molestation enjoy the fruit of their labours. So long as *Magistrates* discharge their trust with *Honesty*, without *regarding the Persons of Men*, countenancing the good and peaceable, and discouraging by proper punishments the wicked and unruly, all things will be kept in order, whether they regard the *Civil or Ecclesiastical Polity*. But if malice or hatred, favour or affection, bias their wills, and sway their inclinations to an unjust *partiality* in the *distribution* of justice, men must still expect to endure *repeated* hardships,



hardships, and to see no end of confusion. Supposing it to be so; what good or advantage can magistrates propose to themselves by such a manner of acting? 'Tis only increasing trouble and vexation to themselves, declaring *War*, and threatening *Slavery* to all under their *Jurisdiction*; 'Tis living in open *Hostility*. And such a state, they know, cannot subsist long: For if men are *oppressed* in one place, it is natural to seek *redress* in another. If justice be perverted in *inferior Courts*; application is made to *superior Ones*, where illegality of proceedings is enquired into; the visible oppression suppressed, and the party wronged restored to his right. To prevent therefore hardships of this kind, 'tis requisite, *nay necessary* for ALL who are placed in the *Seat of Power*, to be acquainted with the laws, whereby they are to govern; and not be guided by men, whose *Profit* it may be to mislead the ignorant and unwary.

When causes are to be decided by them, it is their *Duty* to search out the truth, and not ground their *Determinations* on appearances. Riches and grandeur should not blind their eyes, nor tie up their hands: but the poor should be *heard* as well as the rich; and, if justice be on his side, the insolence of his haughty oppressor be repelled.

If

If the *Magistrate* acts otherways, we may imagine he has either forgot the *Oath* taken at his coming into *Office*, or that it is allowed no weight with him: That he looks upon it as no way binding the *Conscience*, and that his taking it is a *mere matter of Form*, and nothing more. He ought to perform his duty according to his *best Skill and Knowledge*, knowing assuredly that HE himself shall be judged at the last day, when the *Secrets of all Hearts shall be disclosed*. So that, if HE *can look* beyond this world, and has any regard for his own eternal welfare, He will take all the prudential care he can, that no willing *voluntary* acts of *Injustice* may *rise up in Judgment against him, to condemn him*. He should *consider* there is no appeal against the sentence which shall be past: No alleviation of the punishment which shall be denounced, but that *it shall stand for ever and ever*.

I shall beg leave to mention one branch more of (as I apprehend) *Magisterial Duty*; and that, because the *present Exigence* of the times seems particularly to require it: And what, I am sure, every one, who wishes well to his *Country*, or to *himself*, must be desirous of seeing effected. What I mean is quiet and peace among ourselves, which it is in the *Magistrate's* power greatly to promote, by quelling the attempts of *riotous, seditious*



spirits, and countenancing the lovers of *Unity, Peace, and Concord*. Our enemies have been ever watching opportunities to inflame our *Divisions*, and sharpen our *Animosities*, that they may seize the advantage of our *Delusions*, and make a Prey of our *Folly*. 'Tis time for us now to grow wise ; And whilst we are threatned with dangers from abroad, to be *sincerely* friends at home, that we may baffle their designs, and return the mischiefs hatching for us, back upon the authors, and contrivers of them. God hath not quite forsaken us, altho' our demerits have been innumerable. What have we then to do, but to throw aside all *party Feuds*, and *needless Distinctions* by heartily uniting in the same *common Cause*, that is, the *Publick Good* ? and what have *Magistrates* to do, but to encourage such commendable dispositions ; administering *Justice* with *Impartiality*, not favouring one because he is for *Paul* ; nor oppressing another for being for *Appollos* ? As all seem, (or would be thought) to have the same end in view, all should be treated with the same *Favours*, and the same *indifference* indiscriminately. Did ever *Tyranny* do any good in the Word ? No ; *nor ever will*. 'Tis then, but an egregious piece of folly in *Magistrates* to play the tyrant ; since thereby they only expose them-

themselves to hatred and contempt. Instead of *Peace* and *Order*; they deal in *Confusion* and every evil *Work*.

May that same great and glorious *Being*, which knoweth the hearts, and trieth the reins, direct our *Magistrates* in the discharge of their duty, and may they be sensible of the *heavenly influence*: Then may we with reason hope for *happy Times*, and perhaps enjoy them. And then also will the good *Magistrate* be attended with *Blessings*, whilst *Curses* pursue the tyrant and oppressor: And God grant we may never fall under such hands to be so detestably managed, as in times past, men have been. May we ever escape the claws of *rāpacious Harpies*: or if fallen into their *Clutches*, may we have *Courage* and *Resolution* enough to oppose their *Malice* to the uttermost, *that they may know themselves to be but men*. May success attend the honest endeavours of the upright *Magistrate*, that he may be a comfort and blessing to the people over whom he presides, that peace may flourish among them, and *Envy* and *Oppression* die.

*This let us beseech Almighty God to grant through Jesus Christ our blessed Saviour and Redeemer.*

F I N I S.



spirits, and countenancing the lovers of *Unity, Peace, and Concord*. Our enemies have been ever watching opportunities to inflame our *Divisions*, and sharpen our *Animosities*, that they may seize the advantage of our *Delusions*, and make a Prey of our *Folly*. 'Tis time for us now to grow wise ; And whilst we are threatned with dangers from abroad, to be *sincerely* friends at home, that we may baffle their designs, and return the mischiefs hatching for us, back upon the authors, and contrivers of them. God hath not quite forsaken us, altho' our demerits have been innumerable. What have we then to do, but to throw aside all *party Feuds*, and *needless Distinctions* by heartily uniting in the same *common Cause*, that is, the *Publick Good* ? and what have *Magistrates* to do, but to encourage such commendable dispositions ; administering *Justice* with *Impartiality*, not favouring one because he is for *Paul* ; nor oppressing another for being for *Appollos* ? As all seem, (or would be thought) to have the same end in view, all should be treated with the same *Favours*, and the same *indifference* indiscriminately. Did ever *Tyranny* do any good in the Word ? No ; *nor ever will*. 'Tis then, but an egregious piece of folly in *Magistrates* to play the tyrant ; since thereby they only expose them-

themselves to hatred and contempt. Instead of *Peace* and *Order*; they deal in *Confusion* and every evil *Work*.

May that same great and glorious *Being*, which knoweth the hearts, and trieth the reins, direct our *Magistrates* in the discharge of their duty, and may they be sensible of the *heavenly influence*: Then may we with reason hope for *happy Times*, and perhaps enjoy them. And then also will the good *Magistrate* be attended with *Blessings*, whilst *Curses* pursue the tyrant and oppressor: And God grant we may never fall under such hands to be so detestably managed, as in times past, men have been. May we ever escape the claws of *râpacious Harpies*: or if fallen into their *Clutches*, may we have *Courage* and *Resolution* enough to oppose their *Malice* to the uttermost, *that they may know themselves to be but men*. May success attend the honest endeavours of the upright *Magistrate*, that he may be a comfort and blessing to the people over whom he presides, that peace may flourish among them, and *Envy* and *Oppression* die.

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